

PARYĀYA - I

Atithih - Vidyā

- IX.6(1).1** Who knows the Lord of knowledge directly, whose joints are the sacrificial equipment; whose spine are the Ṛk verses;
- IX.6(1).2** Whose hair are the Sāmans; whose heat is called the Yajus (sacrificial formulae); whose bedding is verily the sacrificial offerings.
- IX.6(1).3** When a host (house holder, atithipati) looks face to face at his guests (atithi), he, in fact, is looking at a sacrifice to the enlightened ones.
- IX.6(1).4** When he greets them with words, he (in fact) receives consecration (dikṣā); whoever asks for water, to him he fetches water;
- IX.6(1).5** That is, as if, the very same waters, that are brought to the sacrifice.
- IX.6(1).6** The refreshments (tarpaṇam), that are brought for the guests, that is, as if, the animal tied (baddha- paśu) up for the Lord adorable and blissful at the sacrifice.
- IX.6(1).7** The night's lodgings (avasatha) they arrange (for guests), they are, as if, preparing the seat and shed for storing sacrificial provisions.

IX.6(1).8 The mattresses (upastaraṇa) they spread (on the floor), that is, in fact, spreading of sacred grass (barhis) (at the sacrifice).

IX.6(1).9 The cot (upariśayanam) they bring in (for guests), with that they, as if, win the world of bliss for themselves.

IX.6(1).10 The bed-sheet (kaśi pūpa barhaṇam) and the pillow they bring, that are, as if, the enclosing sticks (paridhi) of altar.

IX.6(1).11 The unguents (aṅjanam) and ointments (abhyaṅjanam) they bring, that is, as if, the purified butter for the sacrifice.

IX.6(1).12 What they bring as food for tasting before the regular meal (puradāśau), that is, as if, the two sacrificial cakes of rice.

IX.6(1).13 When they call the man, who cooks food, in fact, they are calling the man, who prepares oblations (haviṣkṛtam).

IX.6(1).14 The grains of rice (vrīhayaḥ) and barley (yavāḥ) that are selected (for consumption), are, as if, the piece of the cure-plant (anśu).

IX.6(1).15 The mortar (ulūkhala) and pestles (musala), that are there, are as if, the stones (grāvana) used for pressing out cure-juice (abhiśavaṇī - āpah).

IX.6(1).16 The winnowing fan (*śūrpa*) is, as if, the strainer (*pavitram*) the chaff (*tuṣā*) is, as if, the residue (*rjīṣā*) of the cure-juice; the water at meal-time is, as if, the water used for pressing out the cure-juice.

IX.6(1).17 The ladle (*srūk*) is the sacrificial spoon (*darvī*); the stirring prong is the spit; water-jars are the vessels for storing (*nakṣanam*) cure-juice (*droṇa-kalaśa*); drinking mugs-kumbhī (for the guests) are the mortar-shaped vessels for drinking cure-juice (at the sacrifice); and this (earth) is, as if, black-buck skin (*kṛṣṇa-ajina*).

PARYĀYA - II

Atithih - Vidyā

IX.6(2).1 When a host-house-holder (*atithi pati*) inspects the provisions meant for guests, commenting this, "is excellent; this is alright", he is acting as a priest (*Brāhmaṇa*) to the sacrificer (*yajamāna*). "(*idam bhūyāḥ*"; this is excellent; " *idāmiti*"; this is alright, or is this larger or this is ?)

IX.6(2).2 When he says, "please take some more", thereby he makes his life-span longer. ("*bhūyāḥ uddhara*"; take more or take up the larger).

IX.6(2).3 When he brings viands (to the guest), he, as if, brings forth the libations (at sacrifice).

IX.6(2).4 Of those viands brought near him, the guest makes offerings within himself. (*atithih ātmañ - juhoti*).

IX.6(2).5 With hand, that is, as if, the sacrificial spoon (*srucā*), at a breath, as if, at the sacrificial post (*yūpe*), with a sipping sound, as if, with an utterance of *vasat*. (*sruk kāreṇa* = with a sipping sound; *vaṣaṭkāreṇa*)

IX.6(2).6 Surely, these guests, pleasing (*priyāḥ*) as well as unpleasing (*apriyāḥ*), are the priests, who enable one to reach the world of eternal bliss.

IX.6(2).7 Let him, who knows this, not partake food having malice for the host, nor should he partake food of a malicious host, nor of a host of doubtful conduct (*mīmāṃsitasya*), nor of a doubting host (*mīmāṃsa mānasya*).

IX.6(2).8 Surely, he gets all his sins devoured, whose food (the guests) partake of.

IX.6(2).9 Surely, all his sins remain undevoured, whose food (the guests) do not partake of.

IX.6(2).10 Whoever presents food (to guests), surely his cure-juice-stones (pressing stones - *yuktagrāva*) are always engaged (harnessed), his strainers always wet (*ārdrapavitrāḥ*), his sacrifice always going on, and his sacrificial rites always accomplished. (*yukta grāvāḥ* = pressing stones harnessed, adjusted or engaged; *ārdra pavitrāḥ* = strainers always are wet.)

IX.6(2).11 Whoever presents food (to guests), surely his sacrifice to the Lord of creatures is arranged.

IX.6(2).12 Whoever presents food (to guests), surely he follows the strides of the Lord creatures. (Prajāpateḥ vihramān anuvikramate).

IX.6(2).13 The fire, which is of guests, is called āhavanīya (the fire of offerings); one, that is within the house, is called gārhapatya (the householder's fire); one, on which they cook, is called dakṣiṇāgni (the southern fire).

PARYĀYA - III

Atithiḥ Vidyā

IX.6(3).1 He devours indeed the sacrificial (iṣṭa) and philanthropic (pūrta) deeds of the house, whosoever eats before the guest has eaten.

IX.6(3).2 He devours indeed the milk (payah) and the sap (rasam) of the house, whosoever eats before the guest has eaten.

IX.6(3).3 He devours indeed the vigour (ūrjā) and prosperity (sphāti) of the house, whosoever eats before the guest has eaten.

IX.6(3).4 He devours indeed the progeny (prajā) and cattle (paśu) of the house, whosoever eats before the guests has eaten.

IX.6(3).5 He devours indeed the glory (kīrti) and fame (yaśa) the house, whosoever eats before the guest has eaten.

IX.6(3).6 He devours indeed the splendour (śriyam) and the understanding (saṁvidam) of the house, whosoever eats before the guest has eaten.

IX.6(3).7 A guest is indeed a learned sage, therefore, one should never eat before he has eaten.

IX.6(3).8 Let one eat after the guest has eaten; this is the proper course for making the sacrifice full of spirit and for uninterrupted completion of the sacrifice.

IX.6(3).9 It is, indeed, more delicious that what is obtained from cows, whether milk or meat (cheese), that one should not eat (before the guest has eaten). (māṁsam = cheese or solid or clotted milk)

PARYĀYA - IV

Atithih - Vidyā

IX.6(4).1 He, who knowing thus, pours out milk and presents it (to the guest), with it he wins so much as one wins by performing a very successful agniṣṭoma sacrifice.

IX.6(4).2 He, who knowing thus, pours out milk and presents it (to the guest), with it he wins so much as one wins by performing a very successful agniṣṭoma sacrifice.

IX.6(4).3-4 He, who knowing thus, pours out purified butter and presents it (to the guest), with it he wins so much as one wins by performing a very successful atirātra sacrifice.

IX.6(4).5-6 He, who knowing thus, pours out honey and presents it (to the guest), with it he wins so much as one wins by performing a very successful satrasadya sacrifice.

IX.6(4).7-8 He, who knowing thus, pours out meat (cheese or clotted milk) presents it (to the guests), with it he wins so much as one wins by performing a very successful dvādaśāha sacrifice.

IX.6(4).9-10 He, who knowing thus, pours out water and presents it (to the guest), with it he wins stability for procreation of progeny. He is loved by his children, who knowing thus, pours out water and presents it (to the guest).

PARYĀYA - V

Atithih - Vidyā

IX.6(5).1-3 For him the dawn chants hin (a particular sound in chanting of Sāmans; (hīṅkṛṇoti)); the impeller Lord sings the prelude (the part of Sāmans, which is chanted by the prastotr); the Lord supreme chants loudly with vigour (the part of the Sāmans, that is sung by the udgātṛ); the universal moulder (mechanic) joins in with nourishment (the part of the sāmans, that is chanted by pratihartṛ); and all the bounties of Nature sing the finale (the concluding part of Sāmans); he, who knows this, becomes the abode of prosperity, of progeny and of cattle.

(Dawn-uṣā; hīṅkāra - Savitṛ; prastotr - Brhaspati; udgāta tvaṣṭṛ; pratihartṛ viśvedevāḥ - nidhana)

IX.6(5).4-5 For him the rising sun chants hin; cow-fathering (Saṅgava) time (i.e., early morning) sings the prelude; the noon chants loudly; the after-noon joins in; the sun-set sings the finale; he, who knows this, becomes the abode of prosperity, of progeny and of cattle.

(Rising sun - hīṅkāra; Saṅgava - prastotr; Madhyadina Sun - udgātṛ; After-noon sun - pratihartṛ; Setting sun - nidhana)

I IX.6(5).6-7 For him the cloud, while forming chants hiñ; while thundering it sings the prelude; while lightning it joins in; while raining it chants loudly; while petering out (disappearing) it sings the finale; he, who knows this, becomes the abode of prosperity, of progeny, and of cattle (Abhraḥ formation - hiñkara; Thundering - prastotṛ; Lightning - pratihartṛ; Raining - udgātṛ; Peteringout nidhana)

IX.6(5).8-10 When he looks face to face at his guests, he, as if, chants hiñ; when he greets them, he sings the prelude; when he calls for water (for the guests), he chants loudly; when he presents, he, as if, joins in; the residue or remnant of meal is, as if, singing the finale; he, who knows this, becomes the abode of prosperity, of progeny and of cattle.
(Faces guests - hiñkāra; Greets guest - prastotṛ; Gives water - udgātṛ; Presents food - pratihartṛ; Remnant - nidhana)

Atithih - Vidyā

- IX.6(6).1** When he (the host) summons the distributor, he is, as if, making the ejaculatory call (e.g., Om, svāhā etc.) (śrāvayati).
- IX.6(6).2** When (the distributor) answers the call, (prati-śṛmoti) that is, as if, the ejaculatory response. (pratyāśrava) (pratiśrāvayati)
- IX.6(6).3** When the attendants serving the food (parivestāvaḥ) carrying vessels, the former ones and the latter ones, come in, they are, as if, the priests, who arrange the cups of soma-juice.
- IX.6(6).4** None of them is, who is not an invoker (hotā).
- IX.6(6).5** When a host householder, getting the meals served to guests, goes up into his house, he indeed goes to the purificatory bath (avabhṛtha).
- IX.6(6).6** When he apportions (sabhāgavati) them, he, as if, apportions the priestly fees (dakṣiṇā); when he follows them out, he, as if, is departing from the place of sacrifice.

- IX.6(6).7** He, on this earth, being invited, feeds well, being invited to that which wears all the forms on the earth (pṛthivyām).
- IX.6(6).8** He, in the midspace, being invited, feeds well, being invited to that which wears all the forms in the midspace (antarikṣa)
- IX.6(6).9** He, in the heaven, being invited, feeds well, being invited to that which wears all the forms in the heaven (divi).
- IX.6(6).10** He, among the enlightened ones, being invited feeds well, being invited to that which wears all the forms in the enlightened ones (deveṣu).
- IX.6(6).11** He, among the people, being invited, feeds well, being invited to that which wears all the forms in the people (lokeṣu).
- IX.6(6).12** He invited here, invited there and every-where (upahūta upahūtaḥ).
- IX.6(6).13** Wins this world and wins the yonder one; (āpnoti imam: āpnoti amum)

X.6(6).14 He, who knows this, conquers the worlds shining with light (jyotiṣmataḥ lokaḥ)

PARYĀYA

Gauḥ

IX.7.1 The Lord of creatures (Prajāpati) and Lord in highest abode are his two horns; the resplendent Lord (Indra) is his head; the adorable Lord (Agni) is his forehead; the Controller Lord (Yama) is his joint of the neck.

IX.7.2 The blissful Lord (Soma), the sovereign, is his brain; heaven (dyauḥ) is his upper jaw (hanu), and earth the lower jaw (adhara hanu).

IX.7.3 Lightning is his tongue (jihvā); the cloud-bearing winds are his teeth (dantāḥ); Revatis are his tendons (grīvāḥ) of the neck; Kṛttikas are his shoulders (skandhāḥ); the cauldron (ghuma) of hot drink is his withers or shoulder-bar (vahaḥ).

IX.7.4 The world is his vital breath (vāyuh), the world of eternal bliss (svarga) is his this world (kṛṣṇadra) are his tendons; the supporting earth is his back-bone

IX.7.5 The śyena (hawk) is his breast; the midspace is his belly; the Lord supreme is his hump (kakuda); the bṛhatī verses are his breast-bones (kīkasāḥ).

- IX.7.6** The mistresses of the bounties of Nature are his side-bones; upasada ceremonies are his ribs.
- IX.7.7** The friendly Lord (Mitra) and the venerable Lord (Varuṇa) are his two shoulder-blades (aṅsau); the universal mechanic (tvaṣṭṛ) and the ordainer Lord (Aryaman) are his two fore-arms; Mahādeva (the great Lord) is his two arms.
- IX.7.8** Indrāṇī (the strength of the resplendent self) is his hinder part; the wind (vāyu) is his tail (puccha); the pressed out (pavamānaḥ) soma juice is his hair (vālāḥ).
- IX.7.9** The intellectual power (Brahma) and the ruling power (kṣattra) are his two hips (śronī); the strength (balaṃ) is his two thighs (krū).
- IX.7.10** The sustainer Lord (dhātṛ) and the impeller Lord (Savitṛ) are his two knee-bones (aṣṭhīvantau); gandharvas (sustainers of the earth) are his shanks (jaṁghā); apsarasas are his cavities of loins (kuṣṭhikaḥ) and aditi (the indivisible earth) his hooves (śaphāḥ).
- IX.7.11** Thoughtfulness (cetah) is his heart (hṛdaya); intelligence (medhā) is his liver (yakṛt); and the vow (vrata) is his intestines (purīṭat).
- IX.7.12** Hunger (kṣut) is his belly (kukṣiḥ), enjoyment (irā) his rectum (vaniṣṭhuḥ) and mountains his prostrate gland (plāsiḥ).

- IX.7.13** Anger is his two kidneys (vṛkkau), ardour (manyuh) his two testicles (aṇḍau), and progeny (prajā) his penis (śepaḥ).
- IX.7.14** River is the spermatic cord (sūtrī), the lords of rain the teats, and thunder-cloud (stanayitru) the udder (ūdhah).
- IX.7.15** All encompassing space is his skin, plants his small hair, constellations of stars (nakṣatra) his form.
- IX.7.16** Godly people (devajanāḥ) are his large intestine (gudā), men his entrails (antrāṇi) and the devourers his abdomen (udara).
- IX.7.17** The demoniac persons (rakṣāṅsi) are his blood, and other-folks (itara-janāḥ) his undigested food in the bowels.
- IX.7.18** The cloud (abhrāṃ) is his fat (piva), and singing the finals of Samans his marrow (majjā).
- IX.7.19** While sitting, he is the fire-divine (Agni); when risen up, he is the twins-divine (aṣvins).

IX.7.20 Standing eastward (prāntiṣṭham) he is the resplendent Lord, standing southward (dakṣiṇā) the controlling Lord (Yama).

IX.7.21 Standing westward (pratyañ) the sustainer Lord (Dhātṛ) standing northward (udañ) the impeller Lord (Savitṛ).

IX..7.22 Having received grass he is the blissful Lord (Soma) the sovereign.

IX.7.23 Looking about his (ikṣamāṇaḥ), he is the friendly Lord (Mitrah) (mitra); when turned about (āvṛttaḥ), he is delight.

IX.7.24 When being yoked (yujyamāṇaḥ), he is the form of all the bounties of nature; when yoked (yuktaḥ) he is the Lord of creatures; when unyoked and released (viyuktaḥ), he is everything.

IX.7.25 This, indeed, wears all the forms, wears every form and wears the ox-form.

IX.7.26 Cattle of all forms and of every form come to him, who knows this.

Removal of all head troubles and diseases

IX.8.1 Headache, vertigo, otalgia, anaemia - all your ailments of head we expel by our consultation, examination and treatment (bahir nimantra yamahe).

IX.8.2 From your two ears, from the inner parts of your ears, the piercing earache, - all your ailments of head we expel by our consultation.

IX.8.3 Due to which the wasting disease trickles down from your ear and mouth - all your ailments of head we expel by our consultation.

IX.8.4 That which makes a man dumb (deaf) and blind - all your ailment of head we expel by our consultation.

IX.8.5 The malady causing soreness of limbs, feverishness of limbs, embracing all the limbs, and very painful - all your ailments of head we expel by our consultations.

IX.8.6 Whose awful aspect makes a man tremble violently, that fever, full of all the chill, we expel by our consultation.

IX.8.7 That which creeps along the two thighs and later goes to the two groins, that your wasting disease, we expel out of your inner parts by our consultation.

IX.8.8 If it is caused to sexual indulgence (kāma), or due to perverted sex, and has affected the heart, that weakening disease of heart, we expel out of your limbs by our consultation.

IX.8.9 The jaundice (hari māṇam) out of your limbs, the dropsy out of your abdomen (āpvaṁ-antaro darat), and the tendency towards tuberculosis out of your constitution of body, we expel by our consultation.

IX.8.10 May the wasting disease be thrown out as phlegm; may it follow out as morbid urine; the poison of all wasting diseases, I have expelled from you by my advice.

IX.8.11 May the rumbling sound in your bowels flow out of your abdomen through orifice; the poison of all wasting diseases, I have expelled from you by my advice.

IX.8.12 Out of your stomach, out of your right lung, out of your navel and out of your heart, the poison of all wasting diseases, I have expelled from you by my advice.

- IX.8.13** They, that cause severe pain in the nape of neck, and that pierce through to the crown, may those (diseases) flow out through the orifice without causing any harm or sickness.
- IX.8.14** They, that pierce through to the heart and spread out to the breast-bones may those (diseases) flow out through the orifice without causing any harm or sickness.
- IX.8.15** They, that pierce through to the sides and stab into the ribs may those (diseases) flow out through the orifice without causing any harm or sickness.
- IX.8.16** They, that pierce through crosswise, and pierce through to your stomach may those (diseases) flow out through the orifice without causing any harm or sickness.
- IX.8.17** They, that creep through the bowels and make the intestines lethargic may those (diseases) flow out through the orifice without causing any harm or sickness.
- IX.8.18** They, that suck the marrows out and cause severe pain in the joints may those (diseases) flow out through the orifice without causing any harm or sickness.

IX.8.19 Your growing wasting diseases, that intoxicate (madayanti) your limbs, the poison of all wasting diseases, I have expelled from you by my advice.

IX.8.20 Of the very painful, of the catarrhal, of the rheumatic or of the ophthalmic - the poison of all wasting diseases I have expelled from you by my advice and treatment.

IX.8.21 From your feet, from the knees, from the hips, from the anus, from the spine, from the napes of the neck, I have banished the piercing pains and the ailments of your head.

IX.8.22 That ailment of the head, which racked the crown of your head and also the heart, the rising sun (udayan āditya raśmibhiḥ) has caused to vanish and put an end to the soreness of your limbs.

Ādityaḥ - adhyātmam

IX.9.1 The all-pervading air is the middle brother of this Sun, the benign priest, who is worthy of being propitiated and who is protector of all; and the butter-fed fire, his third brother. Of them, I behold the Sun, who has seven sons and is the lord of all subjects. (Also Rg. I.164.1)

- IX.9.2** They yoke the seven to the one-wheeled car. One horse, named sapta, bears it along; the three-axled wheel (or the wheel with three hubs) is undecaying; it is always firm in its grip; and in it, all these regions of the universe abide. (Also Rg. I.164.2) .
- IX.9.3** The seven, who preside over the seven-wheeled chariot, are the seven horses who draw it; seven sisters ride together, and in it are deposited the seven forms of sacrifices or utterances. (Also Rg. I.164.3)
- IX.9.4** Who was the one, who could see the first-born ? Who was the boneless from which the long-ones were produced ? Where was the breath, blood and the soul of this earth ? Who was the first to raise these questions to the sage ? (Also Rg. I.164.4)
- IX.9.5** Let him who knows this (truth) quickly declare it ; the stride of the sun turning to the left (i.e., the divine half) is hidden. His rays pour down water from aloft. Pulling on a visible form, they suck water with their feet. (Also Rg. I.164.7)
- IX.9.6** Immature (in understanding), undiscerning in mind, as I am, I inquire about those things (of those strides) which are hidden (even) from the super-powers. What are the seven threads in whom all abide, and which the sages have spread to envelop the sun ? (Also Rg. I.164.5)
- IX.9.7** Ignorant, I inquire of the sages who know (the truth); not as one knowing (do I inquire), for the sake of (gaining) knowledge; what is that one supreme, who has upheld these six spheres in the form of the unborn ? (Also Rg. I.164.6-Variation)

- IX.9.8** The mother (earth) worships the father (the Sun) with holy rites for the sake of water, but he has anticipated (her desires) in his mind; whereupon, desirous of progeny, she is penetrated by the dews of impregnation, and, (all) expectant of abundance, exchange words of felicitations. (Also Rg. I.164.8- Variation)
- IX.9.9** The mother (i.e., space) comes in contact with southern yoke (southern hemisphere). Her embryo (water vapour) stood in the clouds. The calf (i.e., year) lowed (or desired to follow) the rays and saw the Sun in all the three zones of the heavens. (Also Rg. I.164.9)
- IX.9.10** The one alone (the Sun), having three mothers and three fathers, stands on high : none ever over-weary him, the (bounties of Nature) on the summit of the heaven take counsel, respecting him in a language all comprehending and extending to all. (Also Rg. I. 164.10)
- IX.9.11** All beings abide in this five-spokes revolving wheel; the heavy-loaded axle gets never heated; though in motion since the time eternal, it never breaks away from its hub.(Also Rg. I.164.13)
- IX.9.12** They call him (i.e., the Sun) a father having five feet and twelve forms, and one possessed of rain-water in the upper half of the heavens. And these and some others call (the Sun) as fixed in the wonderful chariot having seven wheels and six spokes. (Also Rg.I.164.12)
- IX.9.13** The twelve-spoked wheel of the true (sun) revolves round the heavens, and never (tends) to decay; seven hundred and twenty children in pairs, O (Sun) fire-divine, abide in it. (Also Rg. I.164.11)

- IX.9.14** The undecaying wheel with felly goes on revolving again and again. Ten (horses), yoked to the taut rein, carry it. The sun's eye, covered with vapour, goes forth, in which all the worlds abide. (Also Rg. I.164.14)
- IX.9.15** They through females, have been called males, so we hear. He, who has eyes, beholds; the blind man does not see; he, who is a sage-son, understands this; and he, who so discriminates, is the father of the father. (Also Rg. I.164.16)
- IX.9.16** Of these (seasons) born together, the seventh is called as born of one. The six alone are born in pairs; they move on and are born of god (the Sun). Sacrifices pertaining to them are performed at proper periods, and for him, who presides, the auxiliary sacrifices continue in various forms. (Also Rg. I.164.15)
- IX.9.17** The cow gets up, bearing the calf (which holds) the hind leg with the front and the front leg with the hind one. Whither does she come from ? To which half does she go ? Where does she deliver the young calf if not amidst this hard, indeed? (Also Rg. I.164.17)
- IX.9.18** Where is such a wise man, who knows its (calf's) father (the Sun), as one traversing the lower from the upper half (in respect of the celestial region) and the upper from the lower half (in respect of the terrestrial region)? Where is such a person, who knows from whence the shining mind (moon) has been born ? Let him come and tell us, if he knows. (Rg. I.164.18)
- IX.9.19** Those which (the sages) have termed descending (or moving in the lower half), they have also termed ascending (or moving in the upper half); and those they have termed ascending, they have also called descending; and those orbits which you, the moon and the sun, have made, bear along the worlds like (oxen) yoked to a chariot. (Also Rg. I.164.19)

IX.9.20 Two birds, which are closely associated and intimate friends, perch on the same tree. Of them one (the lower soul) tastes of its fruits; the other (the supreme Lord) shines resplendently without tasting. (Also Rg. I.164.20)

IX.9.21 On the tree, whereon the beautiful birds taste the sweetness, where they all rest and again bring forth their offsprings on its top, they say, the fruits are sweet, but the one, who knows not the father (of the universe) has no privilege to enjoy them. (Also Rg. I.164.22)

IX.9.22 Where the beautiful birds (ryas) cognizant (of their functions), constantly sing the glory of eternal ambrosia, there has the Lord and steadfast protector of all beings consigned me, (through) immature in wisdom. (Also Rg. I.164.21)

Gauḥ - Virāt - Adhyātmam

IX.10.1 The basic metres are three - Gāyatrī(24), Triṣṭubha (44) and Jagatī (48 syllables). On Gāyatrī is the support of Gāyatra, on Triṣṭubha is the support of Traiṣṭubha and on Jagatī is the support of Jagatī. Those persons who know this secret know immortality, (Also Rg. I.164.23)

IX.10.2 (Gradual Evolution of seven metres from the three-Gāyatri, Triṣṭubh and Jagatī). From Gayatra, was created arka (the praise songs of the Rgveda), and from arka, were evolved the sāman chants, and from Traiṣṭubha came forward vāka, or the prose of the Yajurveda. And from vāka came out vākam of dvipadā and catuspadā (of two and four distichs) and finally from these syllables (akṣareṇa) came out all the seven vāks (vāṇīs) or the seven metres, through the instinctive genius of our Vedic Seers.

- IX.10.3** With the Jagati, i.e., jāgata Sāman the flood in heaven has been established (by the Creator), and He saw the Sun in the Rathantara Sāman. We are told that the Gāyatra Sāman had three logs (samidhah) (for burning) and hence it excels (rifice) in majesty and vigour (mahnā and mahitvā).
- IX.10.4** I invoke the milch cow (the cloud) that is easily milked, that the handy milker may milk her; may the creator accept our excellent libation, that His Cosmic Energy (heat) may thereby increase; it is for this, verily, that I earnestly invoke him, (cow = cloud, milk = rain, milker = wind; and again cow = divine speech; milk = knowledge; milker = preceptor). (Also Rg. I.164.26)
- IX.10.5** She comes lowing, abounding in riches (products); desiring her calf in her mind; may this cow grant her milk to the cosmic twins; may she thrive for our great advantage. (calf = world or mankind; cow = cloud, milk = rain; and again calf = the seeker or self; cow = divine speech; milk = knowledge). (Also Rg. I.164.27)
- IX.10.6** The cow lows standing by the calf with eyes half-closed, and caresses the calf with affection, licking the forehead; she conveys her warm udders to the mouth of the calf; she bellows and feeds the calf with her milk. (Also Rg. I.164.28)
- IX.10.7** He, the calf, too, bellows, and encompassed by him is the cow uttering inarticulate sounds, as she repairs to her stall; (influenced) by her instincts, she behaves like human beings, and radiant as lightning, manifests her beautiful form. (calf = cloud; cow = earth; refers to the thunder-cloud encompassing the earth, with occasional flashes of lightning). (Also Rg. I.164.29)
- IX.10.8** The soul, endowed with life-breath and fast speed, goes out and the dead body is left behind in the house. The immortal soul, hitherto living in the mortal body, keeps on moving from life to life by its own nature. (Also Rg. I.164.30)

IX.10.9 That old one swallows up the young, staking violently and running on the surface of water. Look at the grandeur of the wonderful skill of the Lord; he has died today, who was accumulating yesterday.

IX.10.10 He, who was brought to life in body, does not know of it. He, who sees it, is (now) concealed from it. It, hemmed in the womb of the mother, is subject to many births and finally merges into the eternity. (He = Brahman and also Eternal Time; it = lower self and also day). (Also Rg. I.164.32)

IX.10.11 I have beheld the unwearied protector of the universe, the sun, travelling (spirally) upwards and downwards by various orbits; invested with aggregative and diffusive radiance, he revolves in the midst of the regions. (Also Rg. I.164.31)

IX.10.12 The heaven, our father and begetter, is our close relation here; this great earth, our mother, is the close friend. Placed upright (with mouth upwards) the two cups are the womb; here the father lays the seed within the daughter. (Also Rg. I.164.33)

IX.10.13 I ask you, what is the farthest end of the earth ? I ask you, what is the semen of the horse in heat ? I ask you, where is the navel of this world ? I ask you what is the highest space, where the speech abides ? (Also Rg. I.164.34)

IX.10.14 This very altar is the farthest end of the earth. This cure-juice (soma) is the semen of the horse in heat. This very sacrifice is the navel of this world. And this spiritual knowledge is the highest space, where the speech abides. (Also Rg. I.164.35)

- IX.10.15** I distinguish not if I am this all, for I go perplexed and bound in mind; when the first-born (perceptions) of the Holy Law reached me, then of this speech I first obtained a portion (of the meaning). (Also Rg. I.164.37)
- IX.10.16** The immortal soul associated with the mortal body ceaselessly moves the lower (inferior) or the upper (superior) bodies according to its own actions. They both go always together, and every where together; (we, the men) have comprehended the one (whilst in the physical body) but have not comprehended the other (the soul free from body). (Also Rg. I.164.38)
- IX.10.17** The seven half-embryos (the semen of the universe) are employed in the work of supporting (the universe) by the Lord's orders. Those wise ones consciously whirl round and round the earth. (Cosmic intelligence, ego and five abstracts - colour, taste, sound, touch and smell - as the seven). (Also Rg. I.164.36)
- IX.10.18** The supreme Lord is omnipresent like space and eternal like his world and all Nature's bounties have their repose in Him. What will he, who knows not this (divine principle), do with the Veda ? But they, who know it, they come close to Him. (Also Rg. I.164.39)
- IX.10.19** Composing a foot of the Rk verse by the measure, with the half-verse they have fashioned all the moves. The supreme Lord, with (remaining) three feet, continues to exist in many forms; by Him the four mid-quarters (of the universe) live.
- IX.10.20** Come, may you be rich in milk through abundant fodder, that we may also be rich (in abundance); eat grass at all seasons and roaming (at will), drink pure water. (Also Rg. I.164.40)

- IX.10.21** The divine speech has been uttered enabling the thoughts to flow, and is one-footed, two-footed, four-footed, eight-footed, nine-footed in the innermost region of heart. (Also Rg. I.164.41)
- IX.10.22** The way is dark; golden birds of beautiful wings, robed in waters, fly up to the sky. From the seat of ṛta (righteousness) they descend and innundate the earth with ghrta (purified butter; water). (Also Rg. I.164.47)
- IX.10.23** She, the footless, goes foremost among those who have feet. O friendly Lord (Mitra) and O venerable Lord (Varuṇa), who has speculated about this (doing) of yours ? (The wonder is that) the unborn embryo bears her (body's) burden; it supports the righteousness and keeps a watch over untruth.
- IX.10.24** Virāj is speech, Virāj the wide earth, Virāj the midspace, and Virāj is the Lord of creatures. Virāj is death, the overlord of Sādhyas (souls seeking perfection). He has full control over what was and what will be. May He put what was, and will be, under my control.
- IX.10.25** I behold near (me) the smoky clouds; and by that one arrives at the universe concept of inference of cause (the cosmic heat) from the effect. The priests have glorified with affectionate laurels that causal fire in the fire-rituals for such are their first duties. (Also Rg. I.164.43)

IX.10.26 The three, with beautiful tresses, look down in their several seasons upon the earth; one of them (fire) comes forth only once in a year (the ritual fire is established once in a year); the second one (the Sun), by his acts, brightens the universe; the course of the third one (air) is visible though not his form. (Also Rg. I.164.44)

IX.10.27 Four are the definite grades of speech; those learned, who are wise, know them; three deposited in secret, indicate no meaning; men speak the fourth grade of speech (Four grades of speech : Om, Bhūh, Bhuvah, Svah, also known as Parā, Paśyantī, Madhyamā, and Vaikhari; Para is the innermost at the origin; Paśyantī pertains to heart, Madhyamā to intellect and Vaikhari the phonetically expressed through the organs of speech). (Also Rg. I.164.45)

IX.10.28 They have styled (Him, God or the sun) indra (the resplendent), mitra (the surveyor), varuṇa (the venerable), agni (the adorable), and He is the celestial, well-winged garutmat (the great), for learned priests call one by many names as they speak of the adorable as yama (ordainer) and matariśvan (cosmic breath). (Also Rg. I.164.46)

 Here ends Kāṇḍa IX
 Hymns 10, Verses 313
